

Youth's Department.

THE YOUNG CHURCHMAN'S CATECHISM. PART III. OF THE GENERAL FRAME AND CONSTITUTION OF THE CHURCH OF ENGLAND.

Q. 100. Is the devoting a tenth to God a matter which we have more than a human direction for?

A. This was practised before the law by Abraham* and Jacob,† and established by the law unto the Jews; and being commonly used by the Gentiles, and last of all by the church of Christ, we may well consider that there is something of a divine canon or direction for the tenth of our revenues or increase to be consecrated to the service of God, as there is still a divine direction for one day in seven, as a necessary proportion of our time, to be devoted to him, besides what we can spare from other days.

[It seems that we do not sufficiently declare that "the Lord is our God," if we do not give a tenth to him. And how can we approve ourselves "Israelites indeed," if we slight such an example as that of our father Jacob. I will accept a little higher.—In one text we read that our father Abraham "gave Melchizedek the tenth of all." In another text we read of our Saviour Jesus, "That art a priest for ever after the order of Melchizedek." From hence I form this conclusion; the rights of Melchizedek belong to our Jesus, the royal high-priest now officiating for us in the heavens. The tenth was the rights of Melchizedek; therefore the tenth belongs to our Jesus. I do in my conscience believe that this argument cannot be answered; and the man who attempts it, seems to darken the evidence of his being one of the true children of Abraham. I now renew my appeal to the light of nature: to nature thou shalt go; it is very certain that the Pagans used to dedicate for sacred uses. Pliny tells us that the Arabians did so. Xenophon informs us, that the Grecians had the same practice. You find the custom to be as ancient as the pen of Herodotus can make it. It is confirmed by Pausanias and Diogenes Sicutulus, and a whole army of authors besides. I will only introduce Festus, to speak for them all: "The ancients offered to their gods the tenth of every thing." Christian, will thou do less for thy God, than the poor perishing pagans did for theirs? "O, tell it not."—Essays to do good. By Cotton Mather, D.D. F.R.S.]

Q. 101. Was this the origin of the scale of tithes adopted by Christians? A. The plain, and legitimate, and natural, and scriptural origin for the scale of tithes, appears transferred from the Old Testament to the New. I do not say that Christian princes and nobles were absolutely bound to adopt this scale, or to confine themselves to this scale; but I do say that the most natural to adopt with the Bible in their hands. And the Apostle, in speaking of the support of New Testament Ministers, refers to the support of the Old Testament Ministers with an "even so."

Q. 102. What are the principal grounds upon which the Church accepts and enjoys temporal possessions? A. The expediency, may be very necessary of such possessions, for the enlarged hearing, and the continuous hearing of the word of God throughout the community.

[The poor helpless resident in the mountains, or in the valleys, or in the fields, who follows the plough or leans over his spade all the day, who retires in the evening with his scarcely sufficient pittance, eked out by parish pay, and who cannot afford to give anything towards the support of a voluntarily paid minister; these men, whose souls are as precious as the souls of nobles, as the souls of the merchants and men who build and endow the chapels—these men would be entirely neglected and fall back into heathenism, were there not an endowed establishment located throughout the land.—Lectures on Episcopacy and Church Establishments, by the Rev. Hugh M. Wells, A.M.]

Q. 103. Can you shew in principle by the history of the New Testament that it is a lawful thing and a christian thing, for the christian Church to accept and to use secular wealth? A. I refer you to the instance of Barnabas, who "having land, sold it, and brought the money and laid it at the Apostle's feet." Now if any member of the Church in the Apostle's days, who was possessed of money, or money's worth, did bestow money on the Church, and if, when under the full sanction of apostolical management, that money was accepted by the Church, the principle is at once based on a scriptural example. It will vary in detail; it will vary in the mode in which the thing is done; but the thing itself takes its origin in Scripture, and even in the New Testament, of the Church of Christ accepting and using secular possessions.

Q. 104. But how was this an endowment? Was it not rather a voluntary donation? A. Suppose Barnabas, instead of selling his land, and giving the money, had bestowed the land itself on the Apostles, where would have been the difference? And if they had accepted the land, would it not have been a gift involving the whole principle of endowments?

Q. 105. I may agree with you in the general view you take of the subject of endowments, still upon your own principles, does it not appear that the property in question belongs of right to the Church of Rome? A. This objection rests upon a misapprehension of the historical facts of the case. Christianity was the religion of England and Wales, and even of Ireland, before there was any thing in either deserving the name of Popery. Proofs abound of the primitive Christianity of the bishops and Presbyters of Great Britain, and of their resistance to the growing encroachments of the Bishop of Rome during the Heptarchy. And it appears, from after history, that benefices had been bestowed, that the Church had been endowed, long previous to the introduction of Popery. It is not denied that during the period of Popish ascendancy which followed, many additional endowments were made to the Church; but it is distinctly asserted, that with regard to the bulk of the parochial endowments throughout the land, the Reformation was a rescue and not an innovation. The possessions of the Church were certainly transmitted to us through a Popish channel, but it is equally certain that they were not originally Popish.

[As Christianity spread itself," says Blackstone in his Commentaries, "the nobles began to build Churches on their own domains or estates, to accommodate their tenants in one or two adjoining lordships. They obliged all their tenants to appropriate their tithes to the maintenance of the one officiating minister, instead of leaving them at liberty to distribute those among the clergy of the diocese in general; and this tract, the tithes of which were so appropriated, formed a distinct parish." There is one remarkable passage in this quotation: he says, "the nobles obliged their tenants to appropriate their tithes to the maintenance of the one officiating minister, instead of leaving them at liberty to distribute them among the clergy of the diocese," which seems to have been the practice previously. So that there was, first, the general endowment of tithes, which afterwards became local, and was broken into parochial divisions by the desire of the nobles, to secure one resident officiating minister upon their own domains or estates.]

Q. 106. What do dissenters object to in the general frame and constitution of the Church of England? A. "That it is a civil establishment, being framed by human authority—its laws founded in Acts of Parliament and enforced by civil sanctions—and the chief magistrate as such, being its supreme head." They seem in this rather offended at the clothes and dress, or the defence and guard, than at the body and substance of the church. But this defence and provision made for it and its ministers by human laws, no more lessen its strength and beauty, than the laws for property and safety diminish any man's wisdom, valor, or care to defend his own.

* Gen. xiv. 20. † Gen. xxviii. 22. † Lev. xxvii 30-32. † Cor. ix. 14.

THE CLERGYMAN'S WIDOW.

The reflecting portion of the world sympathise heartily with the sorrows of the widow—and of the sorrows and varieties of trials connected with all the varied classes of widows, this pensive part of the public have a correct idea; but there is one class of widows whose peculiar kind of change, distress and desolation, is but rarely touched upon by those who draw on the sympathies of mankind; and yet of all the tribes of mourners, who may say to those who may pass by, "Is there any sorrow like unto my sorrow?" the widows of the clergy are that most afflicted class; between them and other widows there are no few shades of difference; there is a change—a sad change to all—but to them most of all.

The wife of the clergyman, like the clergyman himself, holds no fixed place among the various grades of society; if humble, she is not even versant among the aristocratic branches of society, if wise, she is more generally found among the middle classes—and if useful, not unfrequently does she mix with those accounted

poor, in the world's eyes—if gentle and prudent she walks among all acceptably, unflattered by the attentions of the noble, yet not ungrateful; and, visiting the poor, is yet uninjured by contact with the lowly. The pastor is still more free, and less affected by caste—to-day the guest of nobles; to-morrow, on mountain and moor, the visitor of the wind-swept hut, he sits with the peasant and the peasant's children—travel, and the free wind of heaven, have given a relish to the humble food which is timidly yet affectionately offered; and, if he partakes with the poor man of oaten cake or the more humble potato, a sacred blessing on his honoured head goes up from the host, and from that poor household; and the pastor returns homeward, not less a pastor, nor less suited for the work of the ministry, nor yet for mingling with the great—because, like his heavenly Master, he loved the poor, and because the poor "ministered to him of their substance."

Blessed be God! hundreds of such pastors are around and increasing. How honored the wives of such—they live in an atmosphere of blessedness—every day they hear the claims of the poor to the relief of which they are enabled by their influential position to be auxiliary—they hear the voice of grateful acknowledgment—their home is trodden by the feet of numerous wealthy and kindly parishioners—they are familiar with every parochial movement, and are favoured by the Christian friendship and intercourse of surrounding ministers—their children grow up amid the kindness and attention of many—should even a trifling ailment visit their home, the knock of affectionate enquiry is frequent—should any want be manifested, it is often eagerly yet delicately supplied. The pastor's wife is happy amidst all this din of usefulness, kindness, and comfort, and if her husband be faithful in the pulpit, and from house to house, and if her own heart responds to every Gospel promise, and rejoices in every prospect of souls won from death to life, then indeed are her "lines cast in pleasant places"—"Praise the Lord, O my soul, and all that is within me bless his holy name!"

Thus full and overflowing is the cup of her happiness—it is even dangerous in its ingredients, for like every other prosperity, and akin to all of the machinery of devotedness, is the hazard of decreasing spirituality; be this as it may, the wife of the pastor is happy, honoured, and blessed among women: days dawn in usefulness and prayer, and close in gratitude and peace; the sweet incense of holy prayer floats in wide atmosphere, and penetrates from the parsonage to the remote and most lowly of the habitations of the flock; in one blessed volume of adoration the hearts of all are made one; and what heart so happy, knowing its own gladness, as is the heart of the pastor's wife?

But suppose that the process of years had silently—fleetly rolled on—and that the desk and pulpit mist only its transient possessor no more; suppose, "full of years and honours; the aged man of God," like a "ripe shock of corn," is to be gathered to his predecessors—and that she—the loved and faithful friend of his bosom—witness and softener of his trials—is to survive; or let us suppose a case not unrequited—that in the midst of life's vigor and most energetic usefulness, the pastor is summoned to give an account of his stewardship—and the woman, still young, and expecting ought else than this, is suddenly bereaved; long—long does it appear but a dream, and tears seem unnecessary, the apparatus of death and the viduate array are but as a dream only; slowly and wearily the vision is invested with substantiality—and bitter truth demonstrates that it is simple, awful—"matter of fact."—the voice silent; the flock deserted—the house masterless—the kind and the true and the faithful departed; her joys clouded—her hopes withered—her babes orphans—and she a widow!

A few brief weeks and the glebe-house must be resigned—the sunny lawn where the children sported—the garden, with its endless pleasures,—and the flowers which the children had planted, and on which the departed had smiled—each thing familiar is to be forsaken, and the world is all before her—her children partake of her bitterness; and in their fond memories, in after years, revert to the possession which for a season was theirs.—Copper, apostrophizing his beloved parent's picture, and full of the reminiscences of scenes "where early childhood strayed," writes thus:—

"Where once we strayed our name is heard no more; Children not thine have trod my nursery floor. 'Tis now become a hist'ry little known, That once we called the parsonal house our own; Short-lived possession! but the record fair, That memory keeps of all thy kindness there, Still outlives many a storm that has effaced, A thousand other things less dearly traced."

But at the moment when widowhood is new, and the sorrowing heart scarcely fit for deliberation, where are the widow and the fatherless to turn? It is precious to think that a voice from heaven has proclaimed—"Leave thy fatherless children to me—I will preserve them alive; and thy widows, let them trust in me," and they that trust in Him are never disappointed. Still human heritage demands the adoption of some specific line of conduct; another home must be chosen, and other means of existence wrought out, and many a clergyman's widow has no home—no means.

The widow of a pastor who lived generously and affectionately towards the temporal and spiritual wants of men, is, indeed, a desolate object—soon does the tide of sympathy ebb, and what remains is dried up in the revolving years that pass on, until the once loved, honoured, widely known, and greatly happy as the pastor's wife, becomes forgotten; other preachers have arisen more gifted—more adapted to rising exigencies; new plans have obliterated the old, new generations arise; by little and little the old stock drops off, and after many years the widow gazes on her husband's church, and wonders how strange all things have become, since many know not of olden glories and benefits, for they were but children then, others have ceased to remember them, and she is a widow.

The writer of this article at one time learned that he lived in the neighbourhood of one such as he now describes. Her husband had been one of eloquence and popularity in his day. Families, in baptizing their children, were wont to call them by the pastor's beloved name. His widow survived him some thirty years. At the time of the writer's visit she was not far distant from the "better land." She was very lonely: a humble habitation, a prophet's chamber in its furniture, the Bible of ancient days on the table; that Bible, and an aged servant, all that had stood by her! and there she sat, day after day, "forgetting the world, by the world forgotten;" her very existence forgotten, and it was happy words to kneel beside that widow indeed, and though not of her household of faith, yet loving her for her Master's sake, and for the sake of the work with which her husband was connected, to pour forth prayer on her behalf to the God of the widow. She appeared to be greatly comforted, and doubtless many hurried and vivid remembrances were busy in her lone mind. Not long after the papers announced the death of Mrs. _____, wife of the Rev. _____, and some who read expressed astonishment, and said "they thought she had been dead many years!"

The families of preachers are often the worst attended to, and while their flocks "have bread to spare," their own little ones may be hungry. They are also often engaged in plans so gigantic, in studies so profound, in labours

so multifarious, that they are too apt to forget "what the end may be," the sickness and the sorrow, the mourning congregation, the eyes of many tears, the dismissal of chancel, and pulpit, and vestry, and committee: the platform trodden by other feet, the meeting hushed before other voices, the hearts occupied by other messengers of truth, and the shroud and coffin, the portion of their earthly tabernacle, while wife and little ones, to use the language of the beautiful chaunt of Wolf, "sit alone and weep."

The Garner.

REPENTANCE.

God has allowed of repentance, as a door open to those who might otherwise despair; but to keep the bold and presumptuous within the paths of duty, he has ordained that the moment of death should be uncertain. What are the examples we find recorded of sinners who have been converted in their dying hour: the thief at the right hand of Jesus Christ, you reply. I grant it: this is one instance in order that no man shall despair; but go on—alas! it is the only one, that no man shall presume. It is not you who, on your death-bed, quit sin; it is sin that quits you: it is not you who detach yourself from the world; it is the world that detaches itself from you. It is not you who break your bonds; it is your bonds which break of themselves, through the fragility common to our common nature. It is easy to see that he who condemns the irregularities of his life, only at the moment when he is obliged, in spite of himself, to resign it, does not condemn them from conviction, but necessity.—St. Augustine.

CHRIST'S YOKE.

Temperance is an easy, yet most delightful virtue; it is agreeable to the reason of man, it preserves the faculties of his soul in their vigour, it conduces to that health of body which is the greatest outward blessing. Yet the habitual glutton or drunkard can sooner die than be temperate in his meat or drink. What more easy, than for a man that is able, to give alms to the indigent and necessitous? what more godlike or delightful virtue, than for a man to see the poor and miserable living upon and rejoicing in his bounty? But from the miser who has given himself to covetousness and the love of money, every alms comes as hardly, as if it were a drop of blood from his heart. What more pleasant, when good men meet together, than freely to discuss of divine matters? But such discourse gratifies the ear of the carnal man. What more noble pleasure to a generous soul, than the meditation and contemplation of heavenly things? But set a sensual man to this work, and how unpleasant and tedious will it seem to him? What greater pleasure, what greater privilege to a soul duly disposed, than frequent converse with God in prayer? When he is oppressed with the cares and troubles of this life, when he is tired with the vanities of the world, what ease and satisfaction does he find in unbending his soul, and having recourse to his God! But to the man immersed in worldly cares or pleasures, prayer is "a strange work," a disagreeable and unpleasant exercise; he is hardly drawn to it, he is rigid and dull in it, he is glad when he is rid of it.—Bishop Bull.

THE WORLD AS A STAGE.

The world is a stage, every man an actor, and plays his part here, either in a comedy or tragedy. The good man is a comedian; and however he begins, he ends cheerfully. The wicked man acts a tragedy, and therefore ever ends in horror. Thou seest a wicked man vaunt himself on his stage; stay till the last act, and look to his end, as David did, and see whether that be peace. It would be a strange tragedy with only one act. Who sees an ox grazing in a fat pasture, and thinks not that he is near to the slaughter; while the lean beast that toils under the yoke, is far enough from the shambles. The best wicked man cannot be so evaded in his first shows, as he is pitiable in the conclusion.—Bishop Hall.

THE SEA.

Barren and desolate as the sea appears to those who only look upon it and search not into it, yet within its bosom are contained creatures exceeding in number those that walk and creep upon the land; inasmuch that in the sacred language, they have their name from a word which signifies to multiply. The ingenuity and industry of men have found means to draw forth these inhabitants of the waters from their deepest recesses; and while they afford to some an agreeable variety of wholesome food, they support multitudes of those whose employment it is to procure them, an employment healthy, honest, carried on in peace and quietness, without tumult, noise, strife, and bloodshed, affording to those who are engaged in it continual opportunities of beholding "the works of the Lord, and his wonders in the deep." Persons of this occupation, men of plain sense and good hearts, were chosen by our blessed Lord to preach the word of life to the nations, to cast abroad the evangelical net, and to become, as he himself expresses it, "fishers of men."—Bishop Horne.

THE GRAVE.

The grave! the cold, dark, narrow grave! how silent, yet how eloquent! Its damp sods seem to press upon the heart with the weight of mortal sorrow and the stern chill of oblivion. How vain, how worthless are all the joys of earth, when standing upon the brink of that which so feelingly reminds us of man's littleness. Yet of his immortality—of time and eternity, before this petty heap of dust, bends the pride of the strong in heart. The ambition that spurred nations from its feet—the intellect that made its own immortality—the avarice that transmuted blood and tears to gold by its accursed alchemy—the revenge that consumed on its unholy altar, alike the priest and the victim—the lust that melted the pearl of price, in the Ciceronian cup of pleasure: all, all are as hushed in the presence of this lowly monitor, as the mouldering relics that sleep beneath its bosom. Yet, amid this silence and desolation springs there no flower of hope, child of a brighter sky and a more genial clime? Read we no lesson of virtue, written as with the finger of Truth in the dust of mortality? Yes! religion's bow of promise spans it with the hues of Heaven; and, while it teaches man the true value of all that is passing away, it points his aspiring, though humble spirit, to the future—the glorious, the unchangeable.

HOSPITALITY AND CHARITY.

The way and measure of charity must receive its proportion from the estate and ability of persons. But certainly the great straitening of hands in these things is more from the strictness of hearts than of means. A large heart with a little estate will do much with cheerfulness and little noise; while hearts glued to the poor riches they possess, or rather are possessed by, can scarce part with any thing, till they be pulled from all. Now, for the supply of our brethren's necessities, one good help is, the retrenching of our own superfluities. Turn the stream into that channel where it will refresh thy brethren and enrich thyself, and let it not run into the dead sea. Thy vain excessive entertainments, thy gaudy variety of dresses, these thou dost not challenge, thinking it is of thine own; but lay out, thou art not steward of it, and this is not faithfully laying out: thou canst not answer for it; yes, it is robbery; thou robbest thy poor brethren that want necessities whilst thou lavishest thus on unnecessary. Such a feast, such a suit of apparel, is direct robbery in the Lord's eye; and the poor may cry, "That is mine that you cast away so vainly, by which both you and I might be profited." Without not good from them, therefore, to whom it is due.—Archbishop Leighton.

Advertisements.

DENTIST.

M^R. FARRER, having arrived in Cobourg, will remain at the Albion Hotel a few days in the practice of Dental Surgery. Cobourg, Feb. 22, 1840. 35-tf

NEWCASTLE DISTRICT SCHOOL.

THE Public are respectfully informed that this Institution will be re-opened on the 6th of January next, under the superintendence of the subscriber, whose efforts for the improvement of his pupils, he trusts, will merit and secure general patronage.

FEES.

For the English branches £1 0 0 per term of 11 weeks. do. with Book keeping 1 5 0 do. Latin and Greek - 1 10 0 do. Algebra, Geometry, &c. 1 10 0 do. Hebrew, French, and other modern languages, extra. Each pupil will be charged 2s. 6d. per term for fuel, repairs &c.

Occasional Lectures will be delivered on subjects connected with the studies pursued; and a course of Lectures will, in due time, be given on Chemistry, Mechanics, and other branches of Natural Philosophy. A few Boarders can be accommodated.

ROBERT HUDSPETH, Principal.

Cobourg, Dec. 26, 1839. 26-tf

YOUNG LADIES' SEMINARY

OUT-DOOR PUPILS.

Useful Branches. Terms per Qr. JUNIOR.—Spelling, Reading, and Mental Arithmetic, £1 0 0 MIDDLE.—Spelling, Reading, Writing, Arithmetic, English Grammar, Modern Geography and History, 1 10 0 SENIOR.—The above, with Elocution, Composition, Ancient Geography and History, Astronomy, Use of the Globes, Elements of Euclid, &c. &c. 2 0 0

Extra, or Ornamental Branches.

Music, 1 10 0 Drawing, 1 0 0 Dancing, 2 0 0 French, 1 0 0 Italian, 1 0 0 Latin and Greek Classics, ... 1 0 0 Needle-work, 0 7 6 Fuel for the two winter quarters, ... 0 3 9

IN-DOOR PUPILS.

BRANCHES AND TERMS AS ABOVE.

Board and Washing, £7 10 0 Half Board, 3 0 0 Stationery, if furnished, 0 5 0

Books, &c., an Extra charge.

N. B.—Every Boarder is required to furnish her own bed, bedding and towels. Quarters, seventy-eight days from date of entrance—Vacations deducted. Payments quarterly, in advance. MARGARETTA CROMBIE, Principal. Toronto, Sept. 16, 1839. 30-tf

WANTED, an Assistant (a member of the Church of England) qualified to teach the usual branches of an English education. A person acquainted with the National School system would be preferred; who, for the present, would be satisfied with a small salary. Application to be made at the UPPER CANADA CENTRAL SCHOOL, Toronto. November 25, 1839. 22-tf

MIDLAND DISTRICT SCHOOL.

THE REV. R. V. ROGERS, Principal. MR. C. B. TURNER, B. A., BALLIOL COLLEGE, OXFORD, Assistant.

TERMS.—For Day Scholars, fixed by the Trustees.—The quarter having been entered upon the whole will be charged. For Boarders, £40 per annum. A limited number only will be taken.

It is therefore requested that a quarter's notice be given previously to the removal of a pupil.

Each Boarder is to provide his own washing, bed, and bedding, and silver dessert spoon.

For further particulars apply, if by letter post paid, to the Principal. N. B.—The present term will end on Tuesday, December 24th, and the next will commence on Monday, January 6th, 1840. Kingston, U. C., December 11, 1839. 25-tf

THE JOHNSTOWN DISTRICT SCHOOL.

THE Principal of the above Institution respectfully informs the public, that in consequence of the increasing number of his pupils, he has engaged an Accommodating and handsome edifice on "Court-House Avenue," Brockville, lately known as the Commercial Hotel. The accommodations are of a most superior description; the situation is airy and healthy; and the playground is unsurpassed by any in the country. Mr. William Miller, late student of Trinity College, Dublin, has been engaged as second Master. The terms for boarders are as follows. Theological pupils, £50 per annum: other pupils £30 per annum. Various extra charges, exclusive of school-books, from £2 to £3 per annum. Pupils are required to furnish their bed materials and towels; and to provide for their washing. The quarter consists of eleven weeks. No deduction for absence except in case of sickness. All payments for Board and Tuition must be settled quarterly in advance. Address (post paid) the Rev. H. Caswall, M. A., Brockville. 18-tf

A YOUNG LADY who has received a liberal education, is desirous of engaging as GOVERNESS in a family of respectability. She will instruct in the usual branches of a polite female education. Application (if by letter, post paid) may be made to the Rev. R. V. Rogers, Midland District School, Kingston, U. C. 30-tf

FOR SALE OR TO LET

IN THE TOWNSHIP OF SEYMOUR.

A FARM, beautifully situated on the west bank of the River Trent, consisting of 245 Acres of Land, 70 acres of which are under cultivation—with a new fallow of 7 acres just cleared and ready for a crop.

THE BUILDINGS CONSIST OF

A GOOD LOG HOUSE, 36 by 28 feet, with good cellars and kitchen beneath. A back kitchen in the rear, a large wood-shed, store house and boiling house, and good piggyery and poultry houses. A CAPITAL FRAMED BARN, just erected, 60 by 40 feet, with stabling and extensive accommodation for cattle beneath.

A beautiful living stream of excellent water runs between the House and Barn, and is well calculated for a Distillery, Tannery, or other works requiring waterpower. This Farm from being situated in the centre of the Township, and opposite to the only Ferry across the river for many miles, is admirably calculated for a Store or Tavern. The Post-Office is now kept there, and would be a great advantage to a person keeping a Store. There is a good Grist and Saw-Mill within a mile and a half of the premises. A portion only of the purchase money would be required to be paid down, the remainder to be secured on the Property.

For particulars apply to D'Arcy E. Boulton, Esq. Cobourg, or to the Proprietor, on the Premises. ST. JOHN C. KEYSE. Seymour-West, Oct. 14th, 1839. 24-tf

COMMERCIAL BANK, M. D.

NOTICE is hereby given, that all Promissory Notes and Acceptances discounted and falling due at this Bank and its Offices, after the first day of April next, if not retired on the last day of grace allowed by law, will on the following day, be placed in the hands of the Bank Solicitors for recovery.

By order of the Board. F. A. HARPER, Cashier.

Kingston, 26th Dec., 1839. 14-28.

CHINA, EARTHENWARE AND GLASS.

THE Subscribers have recently received, direct from the first manufacturers in England, a very extensive assortment of China, Earthenware and Glass.

SHUTER & PATERSON. Toronto, Dec. 12, 1839. 15-18w

TO BE SOLD OR LET

IN THE TOWNSHIP OF SEYMOUR,

THE South-East half of Lot No. 16 in the 7th Concession, containing 100 acres more or less of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon.

Apply to B. Dougal Esq. Belleville, or to Robert Elliot, Cobourg. If by letter post-paid. January 1st, 1840. 27-tf

REMOVAL.

CHAMPION, BROTHERS & CO.

IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES,

AND AGENTS FOR VAN NORMAN'S FOUNDRY,

HAVE removed their business from 22 Yonge Street, to 110 A King Street, where their friends will find a well assorted Stock of Hardware, Cutlery, &c. &c. suitable for this market. Toronto, December, 1839. 26-tf

OWEN, MILLER & MILLS, Coach Builders, (from London,) King Street, City of Toronto. All Carriages built to order warranted 12 months. Old Carriages taken in exchange. N. B.—Sleighs of every description built to order. 47-tf

FALL AND WINTER GOODS.

THE SUBSCRIBERS respectfully announce having now got to hand the most of their FALL GOODS, being by far the largest and best assorted Stock they ever imported, and which having been purchased on very advantageous terms, they are enabled to offer them much below the usual prices. The following comprises a part of their Stock, and Country Merchants would do well to examine it before purchasing elsewhere:—

- Broad Cloths, all colours and prices; Plain and Fancy Cassimeres and Baekskins; Plain and Plaid Pilots and Beaver Cloths and Flashings; Tweeds and Galleshield's Cloths; Plain and Twilled Prints, Gingham, and Furniture Chints; Plain and Printed Molekins and Drills; Blankets, Flannels, Baizes, Serges, Carpets and Rugs; Grey and Bleached Cottons; Plain and Twilled Shirting Stripes and Apron Checks; Turkey Stripes, Derrys and Druggets; A great variety of Tartans, Plaid Shawls, and Handkerchiefs; Twill Sacking and Russia Sheetings; Osnaburgs, Canvas, Brown Holland, Dowls, Diapers and Huckabacks; Brown and Bleached Table Cloths; Linens and Lawns; Hats, Caps, and Scotch Bonnets; Hosiery and Gloves; Silk and Cotton Umbrellas; Gentlemen's Waterproof Cloaks; Lambs' Wool Stripes and Drawers; Silk and Cotton Bandanas and Barcelonas; Black Bandanas and Stocks; A large assortment of Small Wares, &c. Writing and Wrapping paper; 3-4 and 6-4 Plain and Figured Merinos; Printed Saxones and Robe D'Orleans and Muslin de Laines; Shawl Dresses and Fancy Evening Dresses; Plain and Figured Gros de Naples and Persians; Lutestring, Satin and Gauze Ribbons; Ganne Handkerchiefs and Scarfs, and Artificial Flowers; Black Lace and Blood Gouzave Veils; Black and Colored Silk Velvets; Bobbinets, Quillings, Tatting, Thread Lace and Edgings; Thibet and Filled Shawls and Handkerchiefs; Superior Furs, in Capes, Muffs, Boas, and Operas; White and Colored Stays; Book, Jaconet, and Mull Muslins.—Also Striped and Checked do. Muslin Capes and Collars.

Toronto, 26th Sept., 1839. ROSS & MACLEOD. 16-tf

BRITISH SADDLERY WAREHOUSE.

Removed to Wellington Buildings, King-St. Toronto.

ALEXANDER DIXON,

SADDLER AND HARNESS MANUFACTURER,

RESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received [direct from England] a very extensive and Fashionable assortment of

SADDLERY GOODS,

equal in quality to any in the first Houses in Britain, which he is resolved to sell at the lowest cash prices, viz:—

- Ladies' Saddles, improved pattern. Ladies' Fancy Brides of every description. Hunting Saddles, improved. Saddle-trees, with Spring Bars, &c. Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips, in great variety. Silver plated, Brass, and Japanned Single and Double Harness Furniture, latest Patterns. Horse and Carriage Brushes. Newell's Silver Plated, Brass and Japanned Spurs. Newell's Clothing and Blankets, of the first quality. Breaking Bridges, Cavasons, &c. &c. N. B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the Trade.

Toronto, August 29, 1839. 15-tf

CUTLERY, MILITARY & FANCY STORE.

NO. 120, KING STREET, TORONTO.

THE Subscribers tender his grateful acknowledgments to his numerous customers, for the liberal encouragement he has received since his commencement in this City, and respectfully informs them, that he has received direct from England, a well selected Stock of articles in the above line, partly consisting of:—

- Infantry and Cavalry Regulation Swords; common Cavalry Swords; Frog & Slung Belts; Staff Officers' Belts; Sabres; Cavalry and Infantry Shells and Scabbles; best quality Infantry and Navy Regulation Buttons; Navy Lace; Gold and Silver Lace, various quantities and patterns; Light Infantry and Battalion Sashes; Gold and Silver Sword Knives; real Silver Epaulettes; Gold and Plated do.; Gold and Silver Cord; Gold and Silver Cap Tassels; Cap Mountings; Brass, Steel, and German Silver Military Spurs; Ivory, Buck, and Buffalo Handle Knives and Forks; best quality Razors; Penknives; Scissors; Ladies' and Gentlemen's Dressing Cases, and Work Boxes; with almost every other article in the above line too numerous to mention, which he offers on as reasonable terms as any other House in Upper Canada.